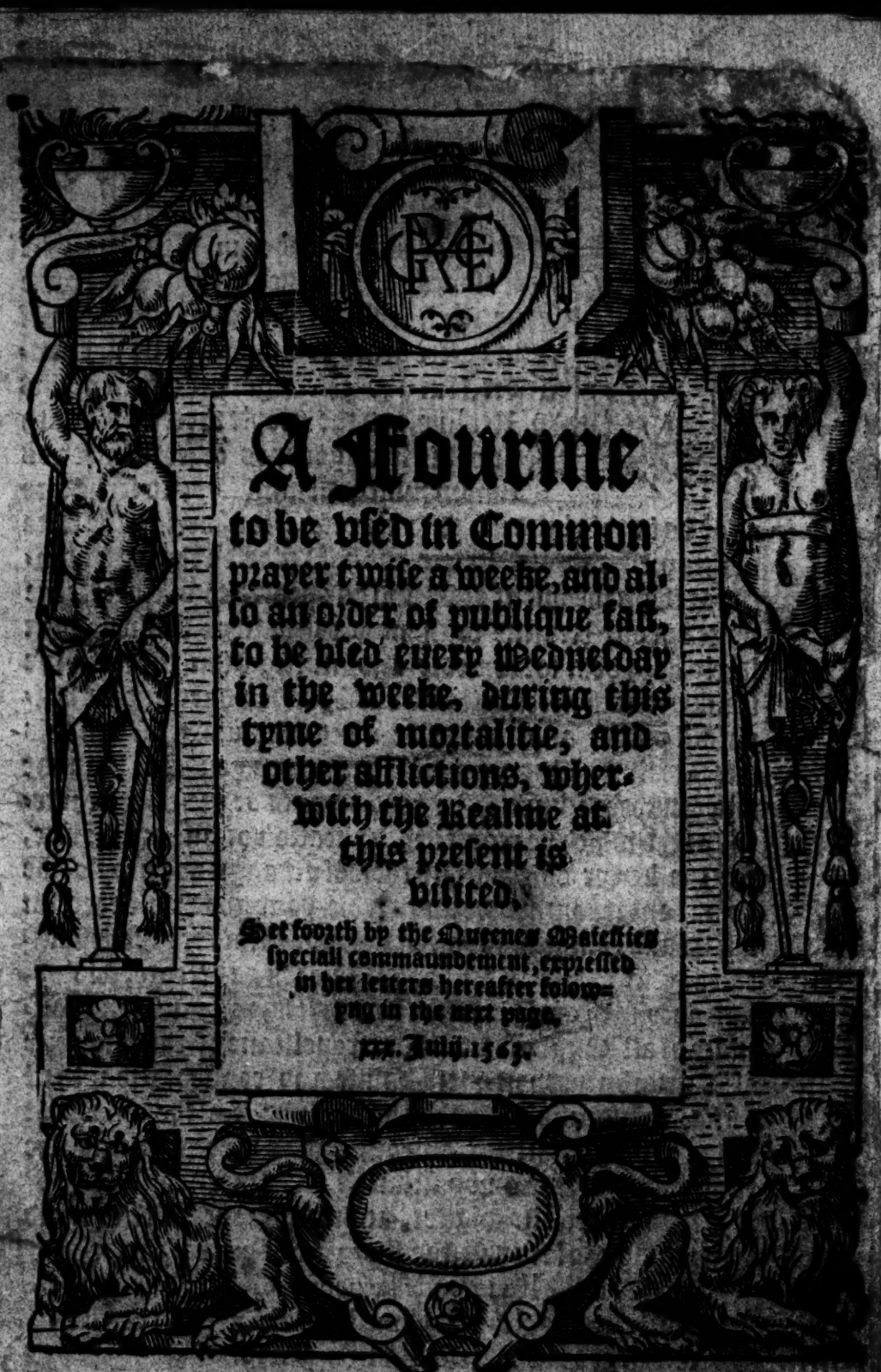


A Fourme

to be vsed in Common prayer twise a weeke, and also an order of publique fast, to be vsed euery Wednesday in the weeke, during this tyme of mortalitie, and other afflictions, wherwith the Realme at this present is visited.

Set foorth by the Queenes Maiesties speciall commaundement, expressed in her letters hereafter folowyng in the next page.

xxv. Iuly. 1563.

¶ By the Queene.

MOst Reuerende father in GOD, ryght truſtie, and right welbeloued, we greete you wel. Lyke as almyghtie God hath of his mere grace committed to vs next vnder him the chiefe gouernement of this Realme, and the people therein: ſo hath he of his lyke goodnes ordered vnder vs ſundry principall miniſters, to ſerue and aſſiſt vs in this burden. And therefore conſidering the ſtate of this preſent tyme, wherein it hath pleaſed the moſt higheſt for thamendement of vs and our people, to viſite certaine places of our Realme with more contagious ſickneſſe then lately hath ben: for remedie and mittigation thereof, we thinke it both neceſſarie and our bounden duetie, that vniuerſall prayer and faſting be more effectually vſed in this our Realme. And vnderſtandyng that you haue thought and conſidered vpon ſome good order to be preſcribed therein, for the which ye require thapplication of our auctoritie, for the better obſeruation thereof amongſt our people, we do not onlye commende and alowe your good zeale therein: but do alſo commaunde all maner our Miniſters Eccleſiaſticall or Ciuil, and all other our ſubiectes, to execute, folowe, and obey ſuch godly and holſome orders, as you beyng Primate of all Englande, and Metropolitane of this prouince of Cantorbury, vpon godly aduiſe and conſideration ſhall vniformely deuiſe, preſcribe and publiſhe, for the vniuerſall vſage of prayer, faſtyng, and other good deedes, during the time of this viſitation by ſickneſſe and other troubles.

Geuen vnder our Signet, at our Manour of Richmond the firſt day of Auguſt, the fifth yere of our raigne.

To the moſt Reuerende father in GOD, our ryght truſty and ryght welbeloued Tharchbyſhop of Cantorbury, and Primate of all Englande.

¶ The Preface.

WE be taught by many and sundry examples of holy Scriptures, that vppon occasion of particuler punishmentes, afflictions, and perils, whiche God of his most iust iudgement hath some tymes sent among his people, to shew his wrath agaynst sinne, and to call his people to repentaunce, and to the redresse of their lyues: the godly haue ben prouoked and stirred vp to more feruencie and diligence in prayer, fasting, and almes deedes, to a more deepe consideration of their consciences, to ponder their vnthankfulnesse and forgetfulnesse of Gods mercifull benefites towardes them, with crauing of pardon for the time past, and to aske his assistaunce for the time to come to liue more godly, and so to be defended and deliuered from all further perils & daungers. So kyng Dauid in the tyme of plague and pestilence which ensued vppon his vayne numbryng of the people, prayed vnto God with wonderfull feruencie, confessing his fault, desiring God to spare the people, and rather to turne his eye to himward, who had chiefely offended in that transgression. The lyke was done by the vertuous kynges Iosaphat and Ezechias in their distresse of warres and forreyne inuasions. So dyd Iudith and Esther fall to humble prayers in lyke perils of their people. So dyd Daniel in his captiuitie, and many other moe in their troubles. Nowe therefore callyng to mynde that God hath ben prouoked by vs to visite vs at this present with the plague and other greeuous diseases, and partly also with trouble of warres: It hath ben thought meete to set forth by publique order, some occasion to excite and stirre vp all godly people within this Realme, to pray earnestly and hartyly to God to turne away his deserued wrath from vs, and to

 restore

restore vs aswell to the health of our bodyes by the holsomnesse of the ayre, as also to godly and profitable peace and quietnesse. And although it is euery Christian mans duetie of his owne deuotion to pray at all tymes: yet for that the corrupt nature of man is so slouthful and negligent in this his dutie, he hath nede by often and sundry meanes to be styred vp and put in remembraunce of his duetie. For the effectuall accomplishment wherof, it is ordered and appoynted, as foloweth.

First, that all Curates and Pastours shall exhort their parishioners to endeuour them selues to come vnto the Churche, with so many of their families as may be spared from their necessary businesse, (hauing yet a prudent respect in such assemblyes to kepe the sicke from the whole, in places where the plague reigneth) and they to resort, not onlye on Sundayes and Holydayes: but also on Wednesdayes and Frydayes, during the tyme of these present afflictions, exhorting them there reuerently and godly to behaue them selues, and with penitent heartes to pray vnto God to turne these plagues from vs, whiche we through our vnthankfulnesse and sinfull life haue deserued.

Secondly, that the said Curates shall then distinctly and plainely reade the general confession appointed in the booke of seruice, with the residue of the Morning prayer, vsing for both the Lessons the Chapters hereafter folowing. That is to say,

For the first Lesson, one of these Chapters, out of the olde Testament.

The. 2. Kinges. Cap. 24. Leuiticus. 26. Deuteronom. 28. Hieremi. 18 vnto these wordes, Let vs. &c. and. 22. 2. Para. Cap. 34. Esai. 1. Ezechiel. 18. and. 19. Joel. 2. 2. Esdras. 9.

Jonas

Jonas the.2. and.3.Chapter together. Whiche Chapters woulde be read orderly on Sundayes, Wednesdayes, and Frydayes.

And for the seconde Lesson, one of these Chapters, out of the newe Testament.

Matthewe.3.6.7.24.25. Luke.13. Actes.2. begynnyng at these wordes, Ye men of Israel heare these wordes. To the ende of the Chapter.&c. Rom.2.6.12.13. Galath.5. Ephesians.4.5.1.Tim.2.Apoca.2.

The order for the *Wednesdayes.*

¶ On Wednesdayes (whiche be the dayes appointed for generall fast, in such fourme as shall hereafter be declared) after the Morning prayer ended, as is aforesayde, the sayde Curates and Ministers shall exhort the people assembled (with the Homyly therof made, or the like) to geue thē selues to their priuate prayers and meditations: For whiche purpose, a pawse shalbe made of one quarter of an houre and more: by the discretion of the saide Curate. During whiche tyme, as good silence shalbe kept as may be.

That done, the Letanie is to read in the middes of the people, with the additions of prayer hereafter mentioned.

Then shal folowe the ministration of the communion, so oft as a iust number of Cōmunicantes shalbe therto disposed, with a sermon if it can be, to be made by such as be authorised by the Metropolitane or bysshop of the diocesse, and they to entreate of such matters especially as be meete for this cause of publique prayer: or els for want of such preacher, to reade one of the homylyes hereafter appointed, after

the readyng of the Gospell, as hath ben accustomed, And so the minister commending the people to God with thaccustomed benediction, shall dimisse them.

If there be no Communion, then on euery of the sayde Wednesdayes after the Letanie, the .v. Cõmaundementes, the Epistle, the Gospell, the Sermon or Homilie done: the generall vsuall prayer for the state of the whole Churche shalbe read, as is set forth in the booke of Common prayer. After whiche shall folowe these two prayers:
Almightie God the fountayne of all wysdome. &c. And,
Almightie God which hast promised. &c. With the accustomed benediction.

¶ The order for Frydayes.

On frydayes shalbe only the mornyng prayer, and the Letanie, with the prayers nowe appoynted to be annexed to the same.

Homilies to be read in order on Wednesdayes.

1 First, an Homily intituled, an Homily concernyng the Iustice of God in punishing of impenitent sinners. &c. Newly now set forth for that purpose.
2 The .viii Homily of the first Tome of Homilies, entituled, Of the declynyng from God.
3 The .ix Homily of the same Tome, entituled, An exhortation agaynst the feare of death.
4 The Homily of Fastyng, in the seconde Tome of Homilies.
5 The Homily of Prayer, in the same Tome.
6 The Homily of Almes deedes, in the same Tome.

7 The

7 The Homply of repentaunce, in the same Tome also.

When these Homplyes are once read ouer, then to begyn agayne, and so to continue them in order.

After the ende of the collect in the Letanie, whiche begynneth with these wordes, We humbly beseche thee O father. &c. shall folowe this Psalme, to be sayd of the Minister, with the aunswere of the people.

¶ The Psalme to be

sayde in the Letanie before one of the prayers newly appointed. Whereof one verse to be sayde of the Minister, and an other by the people, clarke, or clarkes.



Come, let vs humble our selues and fall downe before the Lord with reuerence and feare: 1. Psal. 95.

For he is the Lorde our God: and we are the people of his pasture, and the sheepe of his handes 2.

Come therefore, let vs turne agayne vnto our Lord, for he hath smitten vs: & he shal heale vs. 3. Osee. 6.

Let vs repent, and turne from our wickednes: and our sinnes shalbe forgeuen vs. 4. Actes. 3.

Let vs turne, and the Lorde wil turne from his heauy wrath, and wyll pardon vs, and we shall not perysshe, 5. Jonas. 3.

For we knowledge our faultes: and our sinnes be euer before vs. 6. Psal. 51.

We haue sore prouoked thine anger, O Lorde: thy 7. Lament. 3.

thy wrath is wared hot, and thy heauy diſpleaſure is ſore kyndled againſt vs.

8. Thou haſt made vs beare of the noyſe of warres, and haſt troubled vs by the veration of enemies.

Eſai. 64. 9. Thou haſt in thine indignation ſtriken vs with greeuous ſickneſ, and by and by we haue fallen as leaues beaten downe with a vehemente wynde.

10 Judith. 8. Job. 11. Sap. 11. In deede we acknowledge that all punyſhmentes are leſſe then our deſeruynges: but yet of thy mercy Lorde correct vs to amendement, and plague vs not to our deſtruction.

11 For thy hande is not ſhortened that thou canſt not helpe, neither is thy goodnes abated that thou wylt not heare.

12. Eſai. 65. Thou haſt promiſed, O Lorde, that afore we crye thou wylt heare vs: whyleſt we yet ſpeake thou wylt haue mercy vpon vs.

13. For none that truſt in thee ſhalbe confounded: neither any that call vpon thee ſhalbe deſpiſed.

14. Tobi. 3. Job. 5. Oſee. 6. For thou art the only Lorde, who woundeſt, and doeſt heale agayne, who killeſt, and reuiueſt, bryngeſt euen to hell, and bryngeſt backe agayne.

15. Pſal. 22. Our fathers hoped in thee, they truſted in thee, and thou dyddeſt delyuer them.

16. They called vpon thee, and were helped: they put theyr truſt in thee, and were not confounded.

17. Pſal. 6. O Lorde rebuke vs not in thyne indignation: neyther chaſten vs in thy heauy diſpleaſure.

18. Pſal. 25. O remember not the ſinnes and offences of our youth: but accordyng to thy mercie thynke thou vppon vs, O Lorde, for thy goodnes.

Haue

Haue mercy vpon vs, O Lord, for we are weake: 19.
O Lorde heale vs, for our bones are vexed.

And nowe in the veration of our spirites, and the an- 20. Baruc. 3.
guysh of our soules, we remember thee, and we crye Iona. 2.
vnto thee: Heare Lorde, and haue mercie.

For thyne owne sake, and for thy holy names 21. Dani. 9.
sake, incline thine eare, and heare, O mercifull
Lorde.

For we do not powre out our prayers before thy face, 22.
trusting in our owne righteousnes: but in thy great and
manyfolde mercies.

Washe vs throughly from our wickednesse: and 23.
cleanse vs from our sinnes.

Turne thy face from our sinnes, and put out al our mis- 24.
deedes.

Make vs cleane heartes, O God: and renue a 25.
ryght spirite within vs.

Helpe vs, O God of our saluation, for the glorye of thy 26. Psal. 79.
name: O deliuer vs, and be mercyfull vnto our sinnes
for thy names sake.

So we that be thy people, and sheepe of thy pas- 27.
ture, shall geue thee thankes for euer, and will
alwayes be shewyng foorth thy prayse, from ge-
neration to generation.

Glorie be to the father. &c.

¶ After this Psalme, shalbe sayde by the Curate or Mi-
nister openly and with an hygh voyce, one of these three
prayers folowyng: and after that, orderly the rest of the
Collectes appoynted in the Letanie. At which tyme the
people shall deuoutly geue eare, & shall both with mynde
and speache to them selues assent to the same prayers.

A prayer, conteynyng also a confession of sinnes. Which is to be sayde after the Letanie, aswell vpon Sundayes, as VVednesdayes and Frydayes.

OAlmightie, most iust and mercifull God, we here acknowledge our selues most vnworthye to lyft vp our eyes vnto heauen, for our conscience doth accuse vs, and our sinnes do reproue vs. We knowe also that thou Lorde, beyng a iust iudge, must needes punishe the sinnes of them which transgresse thy lawe. And when we consider and examine all our whole lyfe, we fynde nothyng in our selues that deserueth any other thyng but eternall dampnation. But because thou, O Lorde, of thy vnspeakeable mercie, hast commaunded vs in all our necessities to call onlye vpon thee, and hast also promised that thou wylt heare our prayers, not for any our desert (which is none) but for the merites of thy sonne our onely Sauiour Jesus Christe, whom thou hast ordeyned to be our onely mediatour and intercessour: we laye away all confidence in man, and do flee to the throne of thy onely mercie, by the intercession of thy onely sonne our Sauiour Jesus Christe. And first of all we do most lament and bewayle from the bottome of our heartes, our vnkindnesse and vnthankfulnesse

towardes

towardes thee our Lorde, consideryng that besides those thy benefites which we enioy as thy creatures common with all mankynde, thou hast bestowed many and singuler speciall benefites vpon vs, which we are not able in heart to conceaue, much lesse in wordes worthyly to expresse. Thou hast called vs to the knowledge of thy Gospel. Thou hast releassed vs from the harde seruitude of Satan. Thou hast deliuered vs from all horrible and execrable idolatrie wherein we were vtterly drowned, and hast brought vs into the moste cleare and comfortable lyght of thy blessed worde, by the which we are taught howe to serue and honour thee, and howe to lyue orderly with our neyghbours in trueth and veritie. But we most vnmyndefull in tymes of prosperitie of these thy great benefites, haue neglected thy commaundementes, haue abused the knowledge of thy Gospell, and haue folowed our carnall libertie, and serued our owne lustes, and through our sinfull lyfe haue not worshipped and honoured thee as we ought to haue done. And nowe, O Lorde, beyng euen compelled with thy correction, we do most humbly confesse that we haue sinned, and haue most greeuously offended thee by many & sundry wayes. And yf thou, O Lorde, wouldest nowe beyng prouoked with our disobedience, so deale with vs as thou myght, & as we haue deserued, there remayneth nothing els to be loked for, but

vniuerſall & continuall plagues in this worlde, and hereafter eternal death and dampnation both of our bodyes and of our ſoules. For yf we ſhoulde excuſe our ſelues, our owne conſciences woulde accuſe vs before thee, and our owne diſobedience and wickednes would beare witneſſe againſt vs. Yea euen thy plagues and puniſhementes which thou doeſt nowe laye vpon vs in ſundry places, do teache vs to acknowledge our ſinnes. For ſeyng, O Lorde, that thou art iuſt, yea euen iuſtice it ſelfe, thou puniſheſt no people without deſert. Yea euen at this preſent O Lorde, we ſee thy hande terribly ſtretched out to plague vs, and puniſhe vs. But although thou ſhouldeſt puniſhe vs more greeuouſly then thou haſt done, & for one plague ſende an hundred, yt thou ſhouldeſt powre vpon vs all thoſe the teſtimonies of thy moſt iuſt wrath, which in tymes paſſed thou powredſt on thy owne choſen people of Iſrael: yet ſhouldeſt thou do vs no wronge, neither coulde we denie but we had iuſtly deſerued the ſame. But yet O mercifull Lorde, thou art our God, and we nothyng but duſt & aſſhes: thou art our creatour, and we the worke of thy handes: thou art our paſtor, we are thy flocke: thou art our redeemer, & we thy people redeemed: thou art our heauenly father, we are thy children. Wherfore puniſhe vs not, O Lorde, in thyne anger, but chaſten vs in thy mercie. Regarde not the horrour of our ſinnes, but the re-

pentaunce

pentaunce thereof. Perfect that worke whiche thou hast begunne in vs, that the whole worlde may know that thou art our God and merciful deliuerer. Thy people of Israel often tymes offended thee, & thou most iustly afflictedst them: but as oft as they returned to thee, thou diddest receaue them to mercie. And though their sinnes were neuer so great, yet thou alwayes turnedst away thy wrath from them, & the punishment prepared for them, and that for thy couenaunt sake, which thou madest with thy seruauntes, Abraham, Isahac, and Jacob. Thou hast made the same couenauut with vs (O heauenly father) or rather a couenaunt of more excellencie and efficacie, and that namely through the mediation of thy deare sonne Jesus Christe our Sauiour, with whose most precious blood it pleased thee that this couenaunt should be as it were written, sealed, and confirmed. Wherfore, O heauenly father, we nowe castyng away all confidence in our selues or anye other creature, do flee to this most holy couenaunt & testament, wherein our Lorde and Sauiour Jesus Christe once offeryng him selfe a sacrifice for vs on the crosse, hath reconciled vs to thee for euer. Loke therefore O mercifull God, not vppon the sinnes which we continually commit: but vppon our mediatour & peacemaker Jesus Christ, that by his intercession thy wrath may be pacified, & we agayne by thy fatherly countenaunce releeued

releeued & comforted. Receaue vs also into thy heauenly defence, and gouerne vs by thy holy spirite, to frame in vs a newnesse of lyfe, therin to laude and magnifie thy blessed name for euer, and to lyue euery of vs accordyng to the seueral state of life wherunto thou Lorde hast ordeyned vs. And although we are vnworthy (O heauenlye father) by meanes of our former foule life, to craue any thyng of thee: yet because thou hast commaunded vs to pray for all men, we moste humbly here vpon our knees beseche thee, saue and defende thy holy Churche, be mercifull, O Lorde, to all common weales, Countreis, Princes, and Magistrates, and especially to this our Realme, and to our most gracious Queene and gouernour Queene Elizabeth, increase the number of godly ministers, indue them with thy grace to be founde faythfull and prudent in their office, defende the Queenes Maiesties Counsell, and all that be in auctoritie vnder her, or that serue in any place by her commaundement for this Realme. We commende also to thy fatherly mercie, all those that be in pouertie, exile, imprisonment, sickneſſe, or any other kinde of aduersitie, and namely those whom thy hande nowe hath touched with any contagious and daungerous sickneſſe, which we beseche thee, O Lorde, of thy mercie (when thy blessed wyll is) to remoue from vs, and in the meane tyme, graunt vs grace and true repentaunce.

taunce, stedfast faith, and constant patience, that whether we lyue or dye, we may alwayes continue thyne, and euer praise thy holy name, and be brought to the fruition of thy Godhead. Graunt vs these and all other our humble petitions (O mercifull father) for thy deare sonnes sake Jesus Christe our Lorde. Amen.

Or els in the steade of the other, this prayer may be vsed, and so to vse the one one day, the other an other.



Eternall and euerlyuyng God, most mercifull father, which of thy great long sufferyng and pacience hast hytherto suffered and borne with vs most miserable offenders, who haue so long strayed out of thy way, and broken al thy lawes and commaundementes, and haue neither by thy manifolde benefites bestowed vpon vs vnworthy & vnthankfull sinners, nor by the voyce of thy seruauntes and preachers, by continuall threatnynges out of thy holy worde, hytherto ben moued, either as thy children of loue to returne vnto thee our most gracious father, either for feare of thy iudgementes, as humble and lowely seruauntes to turne from our wickednesse. And therefore, most ryghteous iudge, thy patience beyng (as it were) ouercome at the last with our obstinate vnrepen-

taunce,

taunce, thou hast most iustly executed those thy terrible threates nowe partly vpon vs, by plaguyng vs so (with most dreadfull and deadlye sickenesse) (with troubles of warres) (with penurie and scarsenesse of foode and vittell) wherby great multitudes of vs are dayly afflicted and consumed. We beseche thee, O most merciful father, that in thy wrath thou wylt remẽber thy old great mercies, and to correct vs in thy iudgementes, and not in thy iust anger, lest we be all consumed and brought to naught. Loke not so much vpon vs & vpon our deseruynges, O most ryghteous iudge, to take iust vengeaunce on our sinnes: but rather remember thy infinite mercies, O moste mercifull father, promised to vs by thy dearely beloued sonne our Sauiour Iesus Christe, for whose sake, and in whose name we do earnestly and humbly craue mercie & forgeuenesse of our sinnes, and deliueraunce from this horrible sickenes, being thy iust punishment and plague for the same. And as thy holy worde doth testifie, that thy people of all ages, beyng iustly plagued for their sinnes, and yet in their distresse vnfaignedly turnyng vnto thee, and suyng for thy mercie, obtayned the same: So lykewyse we, most worthyly now afflicted with greeuous & dreadful plagues for our iniquities, pray thee, O most mercifull father, to graunt vs thy heauenly grace, that we may lykewyse both truely & vnfaignedly repent, and obtayne thy

Note to pray agaynst any of these plages as they shall touche vs.

thy mercie, and delyueraunce from the same. which we beseche thee. O father of all mercies, and God of all consolation, to graunt vs, for the same Iesus Christes sake, our onlye Sauiour, mediatour and aduocate. Amen.

This Prayer may be sayde euery thirde day.

IT had ben the best for vs O most ryghteous Iudge, and our most mercyfull father, that in our wealthes and quietnes, & in the myddest of thy manifolde benefites continually bestowed vpon vs most vnworthy sinners, we had of loue harkened to thy voyce, & turned vnto thee our most louing and gracious father: For in so doing, we had done the partes of good & obedient louyng children. It had also ben well, yf at thy dreadful threates out of thy holy worde continually pronounced vnto vs by thy seruauntes our preachers, we had of feare, as corrigible seruauntes, turned from our wickednes. But alas, we haue shewed hytherto our selues towardes thee, neyther as louyng chyldren (O moste mercifull father) neither as tollerable seruauntes, O Lorde most myghtie. Wherfore nowe we feele thy heauye wrath, O most ryghteous Iudge, iustly punyshyng vs with greeuous and deadly sickneſſe and plagues, we do nowe confesse and acknowledge, and to our most iust punyshment do fynde

in deede, that to be moſt true, which we haue ſo often hard threatned to vs out of thy holy ſcriptures, the worde of thy eternall veritie: that thou art the ſame vnchaungeable God, of the ſame iuſtice that thou wilt, & of the ſame power that thou canſt punyſhe the lyke wickednes and obſtinacie of vs impenitent ſinners in theſe dayes, as thou haſt done in all ages heretofore. But the ſame thy holy Scriptures the word of thy trueth do alſo teſtifie, that thy ſtrength is not ſhortened but that thou canſt, neyther thy goodnes abated but that thou wylt helpe thoſe that in theyr diſtreſſe do flee vnto thy mercies, & that thou art the ſame God of all, riche in mercy towardes all that call vpon thy name, and that thou doeſt not intende to deſtroy vs vtterly, but fatherly to correct vs, who haſt pitie vpon vs, euen when thou doeſt ſcourge vs, as by thy ſayd holy worde, thy gracious promiſes, & the examples of thy ſaintes in thy holy ſcriptures expreſſed for our comfort, thou haſt aſſured vs: Graunt vs, O moſte mercifull father, that we fall not into the vttermoſte of all miſchieſes, to become worſe vnder thy ſcourge, but that this thy rod may by thy heauenly grace ſpeedily worke in vs the fruite and effect of true repentaunce, vnfained turning and conuerting vnto thee, & perfecte amendement of our whole lyues, that as we through our impenitencie do now moſt worthily feele thy iuſtice puniſhing vs: ſo by this thy correction we maye alſo feele the ſweete

comfort

comfort of thy mercies, graciously pardonyng our sinnes, & pitifully releassing these greeuous punishmentes and dreadfull plagues. This we craue at thy hande, O most mercifull father, for thy deare sonne our Sauiour Jesus Christes sake. Amen.

¶ A short meditation to be sayde of such as be touched in affliction.

O father, doubtlesse our owne wickednes do rewarde vs: but do thou, O Lorde, according to thy name. Our oft transgressions & sinnes be many. Agaynst thee haue we sinned, yet art thou the comforter and helper of thy humble subiectes, in the time of theyr trouble. For thou O Lorde, art in the myddes of vs, and thy name is called vpon vs. Forsake vs not O God, forsake vs not for the merites of thy only sonne our Sauiour Jesus Christ, to whom with thee and the holy ghost be all honour and glorye. Amen

¶ Psalmes which may be song or saide before the beginnyng, or after the endyng of Publique Prayer.

1	2	3
4	5	6
13	15	25
26	30	32
46	51	67
79	84	91
102	103	107
123	130	143
147		

A fourme of

The order for the *generall faſt.*

¶ It is moſt euident to them that reade the ſcriptures, that both in the olde Church vnder the lawe, and in the Primitiue Churche vnder the Goſpell, the people of God hath alwayes vſed generall Faſting, both in tymes of common calamities, as Warre, Famine, Peſtilence. &c. and alſo when any waighty matter, touching the eſtate of the Churche or the common wealth, was begon or intended. And it can not be denyed, but that in this our tyme, wherein many thinges haue ben reformed according to the doctrine and examples of Gods worde & the Primitiue Church, this part for Faſtyng and abſtinence, beyng alwayes in the ſcripture as a neceſſarie companion ioyned to feruent prayer, hath ben to much neglected.

Wherefore, for ſome begynnyng of redreſſe herein, it hath ben thought meete to the Quænes Maieſtie, that in
o. this contagious tyme of ſickneſſe and other troubles and vnquietneſſe, according to the examples of the godly kyng Joſaphat, and the kyng of Niniue, with others, a generall Faſt ſhould be ioyned with general Prayer throughout her whole Realme, and to be obſerued of al her godly ſubiectes, in maner and fourme folowing.

1. Firſt, it is ordayned that the Wedneſday of euery weeke, ſhalbe the day appointed for this generall Faſt.

2. Secondly, all perſons betwéene the age of. xvi. yeres and lx. (ſicke folkes and labourers in haruell or other great labour ſonly excepted) ſhall eate but one only competent and moderate meale vpon euery Wedneſday. In whiche ſayde meale ſhalbe vſed very ſober and ſpare diet, without varie-

tie

tie of kindes of meate, dilshes, spyces, confections, or wines, but only such as may serue for necessitie, comlynesse, and health.

Item, in that meale it shalbe indifferent to eate flesshe or fishe, so that the quantitie be smal, and no varitie or delicacie be sought. Wherein euery man hath to aunswere to God, if he in such godly exercises, eyther contempne Publique order, or dissemble with God, pretending abstinence, and doing nothing lesse. 3.

Item, those that be of wealth and habilitie, ought that day to abate and diminishe the costlynesse and varietie of their fare, and encrease therwith their liberalitie and almes towardes the poore, that the same poore, whiche eyther in deede lacke foode, or els that whiche they haue is vnseasonable and cause of sickenesse, may therby be relieued and charitably succoured, to be maintayned in health. 4.

Last of all, this day beyng in this maner appointed for a day of generall Prayer and Fasting, ought to be bestowed by them whiche may forbeare from bodyly labour, in Prayer, studie, reading or hearing of the scriptures, or good exhortations. &c. And when any dulnesse or werynesse shall arise, then to be occupied in other godly exercises: But no part therof to be spent in playes, pastimes, or ydlenesse, muche lesse in lewde, wicked, or wanton behauiour. 5.

When there is a Sermon, or other iuſt occaſion, one of the leſſons may be omitted, and the ſhorteſt of the three prayers appoynted in the Letany by this order may be ſaid, and the longeſt left of.

Forasmuch as diuers Homelyes appoynted before to be read in this fourme of common prayer, are conteyned in the ſeconde Tome of Homelyes nowe lately ſet foorth by the Queenes Maieſties auctoritie: therefore it is ordered, that the Churchwardens of euery parithe ſhall prouide the ſame ſeconde Tome or booke of Homelyes with all ſpeede, at the charges of the Paryſhe.

¶ An Homyly, concerning the Iustice of God in punyshyng of impenitent synners, and of his mercies towardes al such as in their afflictions vnfaynedly turne vnto hym. Appoynted to be read in the tyme of syckenes.

The moste ryghteous God, and the same our moste mercyfull father, abhorryng all wickednes and impietie, and delighting in all ryghteousnesse and innocencye, and wyllynge that we hys people and chyldren, shoulde herein be conformed, and become lyke to oure God and heauenly father, that we myghte be also partakers of hys inheritaunce and euerlastyng kyngdome: In his holye Scriptures, conteynyng the perfecte rule of ryghteousnes, and wrytten for our learnynge and directyon towardes hys sayde kyngdome, both by great threatninges doth continuallye feare vs from all impietie and wyckednes so displeasaunte to hym, and also by moste large and gentle promyses, like a louynge father, dothe prouoke and intyce vs to ryghteousnes and holynesse soo acceptable vnto hym, and so leaueth nothyng vnassayed, no waye vnproued, whereby he myghte saue vs from perpetuall destruction, and brynge vs to lyfe euerlastynge. To this ende, all those threatnynges of temporall punyshmentes and plagues, whereof

the Scryptures be so full, are to be referred, that
Gene, 12 Job, 36a Psal, 7, 32, 119, Esa, 26c Jer, 30b Job, 5, c we for feare of temporall punyshementes, refraynynge from all vnryghteousnes, mygh also escape eternall payne and dampnation. wherevnto it woulde synally bryngе vs, yf we shoulde not by repentaunce turne from the same, and returne vnto our God and moste mercifull father, who woulde
Ezech. 33, c 2 Pe, 3 b not the destruction and deathe of synners, but rather that they shoulde conuert and be saued.

But when he perceaueth that neyther gentleness can wynne, vs as hys louynge chyldren, neyther feare and threatnynges can amende vs, as beyng moste stubberne and rebellious seruauntes: at the laste he perfourmeth in dede that, whyche he hath so ofte threatned, and of fatherly sufferaunce and mercye so longe, vpon hope of amendemente, deferred, hys longanimitye and pacyence beynge nowe ouercome with oure stony hardenes and obstinate impenitencie. After thys sorte, we shall synde by the holy Scriptures and hystoryes Ecclesiasticall, that he hathe dealte wyth hys people of all ages, namelye the Israelytes, whom in sun-
Leui, 26 dryе other places, but especially in the .26. of Le-
Deut, 28 uiticus, and .28. of Deuteronomium, aswell by fayre promyses, as by menaces, he laboureth to bryng to due obedience of hys lawe, whyche is perfect ryghteousnes. If (sayth he) thou heare the voyce of the Lorde thy God, and kepe hys commaundementes, all these blessynges shall come vpon thee: Thou shalt be blessed in the Citye, and in the fielde. The seede of thy bodye, the fruite of

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thy earthe, the increase of thy cattell, shalbe blessed, &c. Thou shalte haue seasonable weather, Leui, 26
fruitefull grounde, victorye of thy enemyes, and after, quiet peace in thy costes, and I wyll be thy louyng Lorde & God, thy ayde and defender, and thou shalte be my beloued people. But yf thou wylte not heare the voyce of the Lorde thy God, nor kepe hys commaundementes, but despyse hys lawes, &c. all these curses shall come vpon thee: Thou shalte be cursed in the Citye & in the fyelde, thy Barne, all thy storehouses shalbe cursed, the fruite of thy bodye, of thy cattell, & of thy grounde, shalbe cursed, thou shalte be cursed goyng out and commynge in, The Lorde shall sende thee famyne and necessitye, he shall stryke thee with agues, heates, and coldes, with pestilences, and all other euyll niseases, yea, and with all the botches and plagues of Egipte. He shall make heauen ouer thee, as it were of brasse, and the earthe whyche thou treadest on, as it were Iron. He shall sende thee vnseasonable weather, &c. warres, and ouerthrowe thee at thyne enemyes handes, and thy carren shalbe a praye to the byrdes of the ayre, and the beastes of the earthe, and there shalbe no man to dryue them awaye: and so forth, many mo most horryble euyls and mischieles, wrytten at large in those two Chapters, where ye maye see Leui, 29
howe louynglye on the one parte he promisethe to Deu, 28,
the obedient. and howe terryblye on the other parte he threatnethe the disobedyente, and howe largely and at lengthe he prosecuteth the matter,

specially in the threatnynges and menaces, moste meete for the Jewes, a people euer styffe necked and rebellious. And in dede the hole wrytynges of the prophetes, & vniuersallye of all the Scryptures, be nothinge els but lyke callynges to true obedyence, and to repentaunce, from oure transgressions by lyke promyses & threatnynges, yea, and greater also, as by promyse of lyfe euerlastyng to the faythfull obedient, and penitente, and contrarylye, of euerlastinge dampnation & deathe, to the stubberne, rebellous, and impenitente synners. And to prosecute thys matter, when the Jewes were monyshed, remonyshed, prayed, threatned, so ofte by so manye prophetes, and all in vayne: Dyd not the Lorde at the laste brynge vpon them all those euyls whyche he had threatened, namely famine, warre, and pestylence, as yee maye reade at large in the bookes of Judges, Kynges, and Chronacles, in the lamentatyons of Jeremy, namelye the. 2. 4. and. 5. Chapters, and in other places of the Prophetes and the olde Testament, conteyninge the descriptions of extreme famines, horrible warres and captiuities, and dreadefull plagues, whereby God punyshed and afflicted hys people, for theyr synnes and rebellyon & agaynst hym, moste sharpely? Yea, and when all thys coulde not amende them, but that they waxed worse vnder the rodde and correction: did he not at the last, which is most horryble, vtterlye destroy them, with famine, warre, & pestylence, and caryed the rest into captiuitie, and destroyed

Jere. 20, f. and. 5, a.

vtterly

vtterly theyr Cities and countryes, accordinge to the prophecy of Esay, and as our sauiour Christ, lykewyse in the Gospell foresheweth of the myserable destruction and ruyne of theyr Cities and temple, so horryble, that one stone shoulde not be lefte vpon another. In lyke maner, the same immutable GOD, proceaded aforetyme wyth the Christians of Asia, Affricke, and Greece, he sente them lyke Prophetes, learned doctours, and holy sayntes, Saint Clement, Ignatius, Tertullian, Cipzian, Origine, Gregorius, Basyll, Chrysostome, Augustine, and manye moo, who oute of holy Scriptures lykewyse warned, and warned them agayne, to turne from theyr synnes, and to returne to God, vnto whome after, when they woulde not be warned with words, he sent them the swordes of the Gothes, Hunnes, Vandales, Saracens and Turkes, he sente them lykewyse sampnes, and pestilences, and fynallyr, when neyther threates nor punyshmentes coulde amende them by those natiõs, especiallye the Saracens & Turkes, he hath either vtterly destroyed them, or els made them most miserable captynes of the miscreantes Turkes, vnder them to be in all vnspeakeable slauery and misery: and that, whiche is most horrible of all, where theyr forefathers worshypped Christe the Sauioure of the worlde, to serue in his steade fylthye and dampned Machomet, the deceyuer of the worlde.

Esay, 3, 6. Matth. 24. Marc. 13. Gothes.

Nowe to come to our times (most dearelye beloued in our sauiour Christ) hath not GOD like-

wyse begone thys order of proceadynge wyth vs Christians of thys age? hath he not sente amonges vs hys Prophetes and preachers, who out of Gods holye worde haue continuallye called vs to repentaunce, continuallye denounsed vnto vs, that he is the same immutable God, of the same iustice that he wyll, and of the same power, that he can, persecute the same wickednes and impenitency, wyth lyke punyshementes and plagues. In the whyche also he hath vsed hys wonted clemencye, in denouncynge euilles before he brynge them vpon vs, that by speedye repentaunce we myght auoyde and escape them. And hathe he not I pray you, prosecuted the same hys proceadinges with vs also contynuynge in impenytencye, by sendynge vs sundrye plagues at sundrye tymes, warres, sainynes, exyles, horryble fyers? And hath he not nowe at the laste, after almoste, xx. yeares patience and forbearinge of vs, sent vs the pestilence, whiche of all sickenesses we moste feare and abhorre, as in dede it is to be feared? Seyng we haue so longe despysed hys iustice, requirynge oure innocencye, he can not but bysyte wyth hys iustice, punyshynge oure iniquytye, and that, he dothe more iustly execute vpon vs, then he did vpon hys people of anye tyme before vs: for that we, besydes the warnyng of his Scriptures, and preachers of his worde, by so manye examples of the punyshmentes of all former ages for lyke vyces, haue not ben amended or moued to anye repentaunce. Wherefore nowe at the laste, he hathe

sent

sent to vs, that coulde neuer in healthe by anye meanes be brought to the obedience of hym, horrible sickenes, & the dreadfull feare of death present at oure doores, & before our eyes. We that could neuer skyll of compassion towardes the miserye of others, are nowe oure selues by hys iuste iudgementes fallen into extreme mysery. We that haue not visited and comforted the sicke, accordynge to Gods wyll, are nowe fallen into such sickenes, that the neareste of oure frendes refuse to visite vs, We that could neuer be brought from the loue of thys worlde, are nowe moste iustly brought in feare, sodenly to leaue and departe out of thys world. We that loued our wicked mammon so much, that we could not fynd in oure hartes to bestowe any part thereof vpon the relefe of oure poore brethren and systers, are nowe brought in feare sodenly to lose it altogether, & oure selues also with it, by soden & dreadfull death of our bodyes, and for thabusyng of it, in daunger and dread to lose our soules also euerlastyngly. We that set all oure delyght in gatheryng together & heapyng of worldly mucke, in buylding of fayre houses, & purchasyng of landes, as though we should liue for euer, are nowe iustly put in feare of losse of lyfe, & all with it, as the short warnyng of. 2. or. 3. dayes, and often not many mo houres. All those doctrynes of the vanitye of thys transitory lyfe & world, set out in the Scryptures in so manye places, preached vnto vs in so manye sermons, whych we yet could neuer hytherto by hearynge beleue, are nowe put in practise in dede,

and

and set before oure eyes, and all oure senses to see and perceaue most certaynely. Wherefore vnlesse we nowe at the last repente, I see not what tyme is left for repentaunce. It hadde ben the best in dede, as we haue bene ofte forewarned, to haue turned to oure heauenly father in tyme of quyetnes, for loue of oure father, rather than feare of the rodde, for that had bene in dede the part of louynge and good chyldren: but not to be mended with strypes, is nowe the part not of seruauntes that be corrigible, but of indurate and desperate slaues. Let vs not (O dearelye beloued) fall into the vttermost of all myschyfes, that we shoulde be incorrigible with punyshmente also, and worse vnder the scurge, as were those stiffnecked Jewes who, when fyrst after threatynges, and then after plagues of warre, famine, and pestilence, they remayned indurate and incorrigible: Lastlye, as he by his holye Prophetes had threatned theim, he ouerthrewe them as a hyghe wall downe to the grounde, and dashed them all to peeces as an earthen vessell, that theyr ruyne myghte be wythoute helpe, and theyr destructyon remedylesse. Wherfore to auoyde the most horrible myschiefe that we maye auoyde, let vs auoyde the cause thereof: contempte, obstinacie, and hardnes of hart, in Gods most iust wrath and scourge nowe vsed for our correctyon. There is yet no cause for al this why we shoulde dyspayre or dystrust: but rather that we shoulde turne from our synnes, and returne to oure mercyfull father, craueyng pardon and delyueraunce

2, Par, 28 a
Jerem, 2, f,
and, 5, a,
Ezech, 24,
Agge, 2,
Sopho, 3,
Prou, 1, d,
and 29, a,
Esay, 30, c,

at

at his hand. For the declaration whereof, it shalbe shewed out of the Scryptures: Fyrst, that God doth not punyshe vs in this worlde, and sende vs these miseryes and sickenes, of hatred to destroye vs, but of loue, mercyfully to correcte vs. And out of infinite places, it shall suffyce to rehearse a fewe notable, seruing for this purpose. And here the testimony of Job, a man both sore punyshed and most fauoured of God, hath a worthye place, who well vnderstandyng Gods goodnes & mercye, euen in hys greuous punyshementes: Blessed or happy (sayeth he) is the man whom GOD punysheth. Therefore refuse not thou the chastenyng of the almyghtye. For thoughe he make a woumde, he geueth a playster, thoughe he smyte, hys hand maketh whole agayne. He shall delyuer thee in syx troubles, & in the seuenth there shal no euyll come vnto thee. In hunger, he shall feede thee from death, and in the warres, he shall delyuer thee from the power of the swoorde, and so forth, howe GOD in dearth and destructyon wyll helpe and saue, and howe that suche correction kepeth vs from synnynge. And agayne, in the. 36. Chapter, God by punyshynge & nourtring of men, roundeth them (as it were) in the eares, warneth them to leane of theyr wyckednes, and to amende. If they now take heede and serue him they shal weare out theyr dayes in prosperytye, and theyr yeares in prosperitie & ioy. And Toby, a man lykewyse exercysed in afflyctyons, sayth: Blessed is thy name, O God of oure fathers, who

Leuit, 26 f, 30, ff. Deut, 8 b Psa, 118 Iud, 8, d.

Job, 5, f.

Job, 36

Tob, 3, e

when thou art angry, shewest mercye, & in tyme of trouble, forgeuest the synnes of them that call vpon thee. And by and by after: This maye euery one that worshippeth thee, looke for of a certaynetie, that yf hys lyfe be putte to tryall, he shalbe crowned, yf he be in trouble, he shalbe delyuered, yf he be vnder correctyon, he shall come to thy mercye. For thou delyghtest not in oure destruction, for after tempest, thou sendest calme, and after mournyng and wepynge, thou bringest ioy and reioylynge, thy name O GOD of Israel be blessed for euer. And in the .6. Chapter of Osee God saith: In their aduersitie they shall seke me and saye: Come, let vs turne agayne vnto the Lorde, for he hath smytten, and he shall heale vs, he hath wounded vs, and he shall bynde vs vp agayne. After two dayes shall he quycken vs, and the third day shal he rayse vs vp, so that we shall lyue in hys syght. Then shall we haue vnderstandyng, and indeuour our selues to knowe God.

Osee. 6. a. Esay. 29.

Pro. 3. b. And in the third Chapter of the Prouerbes: My sonne (sayth Salomon) despyse not the chastenyng of the Lorde, neyther faynte when thou arte rebuked of hym, for whom the Lorde loueth, hym he chasteneth, yea, and delyghteth in hym, euen as a father in his owne sonne. The Apostle to the Hebrues hath the lyke most comfortable doctryne, whych he yet amplyfyeth more, saying: Ye haue forgotten the exhortation whyche speaketh vnto you as vnto chyldren: My sonne despyse not thou the chastenynge of the Lorde, neyther

Hebr. 12. b.

faynt

faynte when thou art rebuked of him, for whom the Lord loueth, him he chasteneth, yea and scourgeth euery sonne that he receaueth. If ye endure chastenyng, God offereth him selfe vnto you as vnto sonnes. What sonne is he whom the father chasteneth not? If ye be not vnder correction, whereof all are partakers, then are ye bastardes and not sonnes. Therefore, seeyng we haue had our corporall fathers correcting vs, and we gaue them reuerence: shall we not much rather be in subiection vnto the father of spirites, and lyue? And they verily for a fewe dayes nourtured vs after their owne pleasure: but he nourtureth vs for our profite, to the intent that he may minister of his holynes vnto vs. No maner chastening for the present tyme seemeth to be ioyous, but greeuous: Yet afterward it bringeth the quiet fruite of righteousnes vnto them which are exercised therby. And Christe sayth, As many as I loue, I rebuke and chasten: be zelous therefore and repent. And saint Paul declareth, that neither trouble nor perill, neither lyfe nor death, nor any other thing, can separate vs from the loue of God. And he teacheth, that God doth punishe and correct vs in this wretched worlde, that we shoulde not be condempned with the wicked in the worlde to come, but rather by our repentaunce and obedience, be the children of God, and so made partakers of the kyngdome of heauen, through our Lorde and sauiour Iesus Christe, to whom with the father and the holy ghost be all honour and glory for euer, Amen.

Apoc. 3. b.

Rom. viii. g.

i. Cor. xi. a.

The seconde part of the Homelie.

WE haue (good people) in the former part of this exhortation (concernyng our turnyng to God) opened to you of the seueritie and iustice of God, and also declared howe God by his great goodnesse yet so tempereth his rod and punishment of iustice, that though the wicked by their obstinacie begin their hell here in such punishment: yet the godly by taking the rod of his iustice in repentaunce, haue such commoditie thereof, that it beginneth not onlye chyldelie and reuerent feare to his maiestie, but also strongly moueth vs to an earnest and stable purpose of lyuing, more agreeablie to his honour and our duetie. Nowe the more to recount this our duetie to our Lorde God, I wyll secondly in a fewe wordes set before you some part of gods mercifull promises towarde such (as with all their heart turne to him.) In the .4. of Deuteronomium where God threatneth (for our example) to bring the Iewes into all miseries, yf they do disobey him: so sayth he agayne, If thou in thy great distresse do turne vnto the Lorde thy God, and heare his voyce, and seeke him, thou shalt finde him, yf thou seeke him with all thy heart & soule. Deut.4.e.

For the Lorde thy God is a mercifull God, he wyl not forsake thee, nor destroy thee. And in the .30. Chapter of the same booke, If (sayth the Lord) for thy sinnes the curses written in this booke do Deut.30.a.

lyght

lyght vpon thee, and thou moued with repentaunce of thy heart turne vnto the Lorde, and obey his commaundementes with all thy hearte and with al thy soule: the Lord thy God shal bring thee agayne out of captiuitie, and wyll haue compassion vpon thee: and the Lorde thy God wyll bryng thee into the lande whiche thy fathers possessed, and thou shalt enioye it, and he wyll shewe thee kyndnesse, and multiplie thee aboue thy fathers. And the Lorde thy God wyll circumcise thyne heart, and the heart of thy seede, that thou mayst loue the Lorde thy God with all thy heart and with all thy soule, that thou mayst lyue. And the Lorde thy God wyll put all these curses vpon thine enemies, and on them that hate thee, and that persecute thee. But thou shalt turne and hearken vnto the voyce of the Lord, and do all his cõmaundementes which I commaunde thee this day, and the Lorde thy God wyll make thee plenteous in all the workes of thy handes, in the fruite of thy body, and in the fruite of thy cattel, and in the fruite of thy lande, for thy wealth. For the Lorde wyll turne againe and reioyce ouer thee to do thee all good, as he reioyced ouer thy fathers. The booke of psalmes is very plentifull of such comfortable promises. Psalm. 50. Call vpon me in the tyme of thy trouble, and I wyll deliuer thee (saith the Lorde) and thou shalt honour me. Psalm. 86. Thou Lorde art good and gracious, and of great mercie vnto all them that call vpon thee. And by and by, In the tyme of

Psal. 50. a.

Psal. 86. a.

my

my trouble I wyll call vpon thee, for thou heareſt me. In the. 91. Pſalme be large promiſes of Gods helpe and deliueraunce, yea and that expreſſely from the plague and peſtilence, and all other euyls. Pſalm. 145. The Lorde is nygh to all them that call vpon him, yea all ſuch as call vpon him faythfully. And the Lorde by his prophete Jeremie ſaith, If that people agaynſt whom I haue thus deuiſed conuert from their wickedneſſe, I wyll repent of the plague that I deuiſed to bryng vpon them. Agayne, when I take in hande to builde or to plant a people or a kingdome, yf the ſame people do euyll before me, and heare not my voyce, I wyll repent of the good that I deuiſed to do for them. And in another place, Ye ſhall crye vnto me, and I ſhall heare you, ye ſhall ſeke me, and fynde me: yea, yf ſo be that you ſeke me with your whole heart, I wyll be founde of you (ſaith the Lord) and wyll deliuer you. And againe in another place: I hearde Ephraim that was led away captiue complayne on this maner, O Lorde thou haſt corrected me, and thy chaſtenyng haue I receaued. Conuert thou me, and I ſhalbe conuerted, for thou art my Lorde God: yea aſſoone as thou turneſt me, I ſhal reformme my ſelfe. And by his prophete Ezechiel he ſaith, If the vngodlye wyll turne away from all his ſinnes that he hath done, and kepe all my commaundementes, and do the thyng that is equall and ryght: doubtleſſe he ſhall lyue, and not dye. As for all his ſinnes that he dyd before, they ſhall not be thought vpon,

Pſalm. 91. a.
Pſalm. 145. d.
Jere. 18. a.
Jere. 19. e.
Jere. 31. d.
Ezech. 18. e.

pon, but in his ryghteousnes that he hath done he shall lyue. For haue I any pleasure in the death of a synner (sayeth the Lorde GOD) but rather that he conuerte and lyue? And shortelye after agayne: When the wycked man turneth awaye from his wyckednes that he hath done, and doth the thing which is equall and righte, he shall saue hys soule alyue. For in soo muche as he remembreth hymselfe, and turneth hym from all the vngodlynes that he hath vsed, he shall lyue and not dye. And agayne: Wherefore be conuerted, and turne you cleane from all youre wyckednes, soo shal there noo synne do the harme. Cast awaye from you al youre vngodlines that ye haue done, make you newe hartes, and a newe spirit. Wherfore wyll ye dye, O ye house of Israel? seynge I haue no pleasure in the death of hym that dyeth, (sayeth the Lord God) turne you then and ye shal lyue. And lykewyse by hys Prophete Joell: Although an horryble destruction be threatned to be at hande: yet (sayth the Lorde) turne vnto me with all youre hartes, with fastynge, weppynge, and mournyng, rent youre hartes and not youre clothes, turne you vnto the Lorde youre God, for he is gracious and mercifull, & of greate compassion, and redy to pardon wyckednes. And anone: Euery one that calleth vppon the name of the Lorde, shalbe saued. And the Lorde hym selfe testifyeth, that he hath performed these hys promyses accordyngly saying: Thou calledst vppon me in troubles, and I delyuered thee, and harde

Joel. 2. e.

Psal. 81. d.

thee.

thee, what tyme as the stoꝛme fell vppon thee. Yea, and it is so accustomed vnto GOD to helpe those that in theyꝛ troubles flye vnto hym foꝛ succoure, that he is as it were, by a specyall name
Jere. 24 called in the Scryptures, the helper and refuge
a.c.16.a in the daye of trouble, the father of mersyes, the
2 Coꝛ.1a God of all comfoꝛt, that therby we myght in oure dystresse, be ỹ moꝛe encoꝛraged to sue to the thꝛon of hys heauenlye grace, wherevnto oure Sauy-
Mat.11d our most louingly calleth all such as feele the burthen of aduersitie, and their synnes withal.

Nowe it remayneth foꝛ the thyrde parte, rehersall be made of certayne examples of suche as beynge in trouble, and trustynge to Gods mercyfull pꝛomyses, called vppon hym, and were delyuered. And fyrst of Dauyd, a man wonderfullye
Psal.4.a exersysed in woꝛldelye troubles, to hys eternall
31.c.34. health and saluation, who confesseth, that GOD
ad.d.77. was euer hys helper and delyuerer when he cal-
a.86.b. led vpon hym, in trouble, syckenes, oꝛ anye other
c.118.b. aduersitie, and that in verye manye places of the
342.a Psalter, a number whereof are noted in the mar-
343.f. gentes. Yea, when he was in desperate state con-
Psal.8.a cerning al woꝛldely helpe, cryinge oute, that the
116.a. snares and soꝛowes of death had compassed hym rounde aboute, and that the paynes of hell hadde
2.Re.20 come vpon hym and taken holde of hym: that he
E. woulde yet call vpon the name of the Loꝛde, beseechyng hym to delyuer hys soule, and that God out of hys holy temple woulde not fayle to heare, and spedely to helpe and saue hym, and notablye

and

and directly to this purpose, the same kynge Dauuid as is testified in the .2. booke of kynges, and 24. Chapter, when .70. thousande were in three dayes slayne with the plague, for hys and theyr synnes, makynge most humble confessyon of hys offence, and earnest prayer for mercye and pardon, obteyned the same, and the plague at Gods commaundement sodēly ceassed. Ezechias, and the people wyth hym, in theyr greate dystresse, wherynto they were brought for theyr synnes, called vppon the mercyfull Lorde, and he harde, and holpe them, not remembrynge theyr synnes. Jonas, when by dysobedyence he hadde offended God, and was swallowed vp of ỹ Whale: yet by prayer, he was deliuered euen oute of the belly of hell, as he hymselfe speaketh, that none, euen in most desperate state should distrust in gods mercye and helpe. The Jewes also, euer moste stubbourne and rebellious agaynste God: yet when they beyng afflicted most worthelye, dyd in theyr distresse, call vpon the Lorde for mercy and helpe, he harde and relieued them, as appeareth by all the scriptures of the olde testamente: But especiallye and notably the .107. Psalme, whythe rehearseth the manyfoulde rebellions of that naty-on agaynst theyr Lord and God, and the sundrye afflictions that he therfore sent vppon them. But euer this verse, as it were the burden of the Psalme or songe, is often tymes amonge rehearsed: But thei cryed to the Lorde in theyr trouble, and he delyuered them from theyr distresse. And

2. Reg. 24. b,

Eccl. 48 d

Jonas. 2.

Psa. 107 abc.

in the ende of the Psalme is added, that they that be wyse wyll consider these examples, and therby vnderstande the mercies of the Lorde, in lyke distresse to flye therevnto. The lyke rehearsall of
1.Esd.6.,b, c,d, Gods mercies shewed vnto them when they in
they⁊ troubles called vpon hym, is in the booke of Nehemias, or .2. of Esdras, and the .9. Chap-
Gene.21.c, ter: Howe mercifullye relieued God Ismaell and hys mother in they⁊ great distresse? What mercye
2.Par.33.c was shewed to wycked Manasses, truelye repentynge? Lykewyse to Nabuchodonosar, turnynge
Dani.4, vnto the lorde in hys trouble? Howe graciouslye is the prodigall sonne receaued of hys father in
Luke.xv, hys extreme misery, procured by hys owne wyckednes? Howe mercifullye is the thiefe pardoned, euen in the myserable ende of hys moste wycked lyfe? Yea, all those diseases whyche the Gospell recordeth to be so miraculously cured by oure sauioure Chryste, in suche as sued to him for⁊ health, and by faythe trusted to obteine the same: what be they eles but testimonyes to vs of oure lyke relefe in oure greuous sicknes, yf with lyke faythe
Rom.10, we call to hym for⁊ helpe? For it is the same Lorde of all, ryche in mercy towardes all that call vpon hym, Neyther is hys hande shortened or weakened, that he can not, nor hys goodnesse abated or diminyshed, that he wyll not, nowe helpe hys seruauntes that in they⁊ distresse do flye to hys mercye and goodnes. For it is nowe also trewe, as it was then, when it was wrytten of the sheepe and penye loste and founde agayne, & that

there

there is more ioy in heauen vpon one synner repenting, then vpon .99. ryghteous.

I haue more largely prosecuted thys part, for that I thought it necessary that we shoulde be instructed by the doctryne of Gods word, hys mercifull promyses, and the comfortable examples of hys Saintes in theyr troubles: that God dothe punyshe vs in thys wretched worlde, that we be not dampned with the wicked world, and that he wyll not refuse nor reiect suche, as beynge punyshed for theyr synnes, do vnfaynedlye in theyr distresse returne vnto hym. For where oure neglygence in comming to him heretofore in the time of out quietnes, myght nowe in the day of our trouble come into oure myndes, to the great dysquyetyng of oure fearefull consciences: I thoughte it expedient to styrre vp & erect our good hope in his mercies in the tyme of oure troubles, by the manyfoulde, moste sweete, and assured comfortes of the holye Scriptures, wrytten for oure doctryne and consolation, both at all tymes, and speciallye in the tyme of affliction, for then is that heauenly medecine moste necessarye, when oure dysease doth most grieue & feare vs, which we should vndoubtedlye receiue at Godes mercifull hande, to oure eternall health, if we accordyng to the aboue wrytten doctrynes, promyses, and examples, do vnfaynedly turne to the Lorde our God in these dayes of oure affliction. Vnfaynedlye I saye, not for the tyme of affliction onelye, as Maryners in the tempeste, neyther as dogges, returnyng 1. Cor. 11.

Deut. 4. f. and. 30. a. Psal. 125. b Esay. 58. a.

nynge agayne to theyr vomytte: but to remaine
Jer. 29. Eccle, 26 suche in healthe and securitie, as in sycknes and daunger we promysed to be, and all the dayes of our lyse hereafter, beinge delyuered from feare of all plagues, to serue the LORD oure GOD sincerely and contynually in al holynes & ryghteousnesse acceptable to hym. Wherfore I thought
Luk. 1 g good to admonyshe vs, that we do not by dissemblynge with God, who can not be deceaued, deceaue our selues. But, that as the Lorde woulde haue thys plague not to be an vtter destruction vnto vs, but to be our fruitfull correction, as by the doctryne and examples aboue rehearsed appeareth: So we of this crosse myghte wyn that gayne, & gather that fruite, whyche may be helthfull vnto vs, as it was to those godlye Sayntes, whiche were before vnder lyke correctyon and chastisement of the Lorde. Therfore let vs learne by this affliction to mourne for oure synnes, to hate and forsake synne, for the whyche God dothe thus shewe hys anger & dysplesure agaynste vs. For when shal we mourne for oure synnes, yf not nowe in the time of mourninge? When shall wee hate them, yf not nowe when they soo greuously wounde vs, and bryng vs to presente daunger of double death both of bodye and soule, yf we flye not frō them: When shal we forsake synne in oure lyse, yf we cleaue to it nowe when lyse forsaketh, or is most lyke to forsake vs? And yf we shall enter into particularities: When wyll we forsake oure pryde, yf not nowe when all glorye is falling

into

into the dust? When wyll we leaue oure enuye, malyce, hatred, and wrathe: yf not nowe when we are goynge to the graue, where all these thynges take an ende? When wyll we geue ouer oure gluttonye: yf not nowe when we must forgoo the belly and whole body also? When wyll we leaue our fleshely lustes: yf not nowe when oure flesshe shall turne to dust? When wyll we geue ouer the cares of thys lyfe: yf not nowe when wee shall ceasse to lyue? When wyll we ceasse from oure vsurye: yf not nowe when we must loose both the increase and the stocke wholly? When shal we willingly geue ouer the loue of wicked mammon: yf not nowe when we canne not holde nor vse it, but wyll we nyl we, we must part from it? Wherfore eyther nowe lette vs make vs frendes of it, who may receaue vs into the heauenlye tabernacles, or els there is no hope that we euer wyll.

When shal we relieue the poore in theyr neede: yf not nowe, thereby to prouoke the Lorde to succour vs in this our great distresse? When wyl we awake, that we slepe not in death: yf not nowe at the poynt of death? When shall we euer truelye remember the last times, thereby to auoide synne yf not nowe in the last tymes them selues? And as we ought now in affliction to flye all wyckednes: so oughte we to learne the loue of ryghteousnes, whereunto of long by gentlenesse GOD hath drawen vs, and nowe by his iuste punyshement meaneth to dryue vs. Lette vs learne the feare of God nowe punyshynge vs, whych by his

longe sufferaunce and pacience heretofore was
Psa,105,b, almost cleane gone out of our heartes. For there
be speciall promyses that he wyll heare them that
feare hym. And when wyll we feare hym: yf not
nowe when he punysheth vs? Let vs learne pa-
Roma,5,a, cience, knowynge that affliction in the chyldren
2,Cor,1,b, of saluation worketh pacience, pacience bryng-
Jaco,1,a, 2,Cor,4.d, eth tryall, tryall hope, and hope shall not suffer
vs to be confounded. For the shorte euyll of oure
troubles in thys worlde pacientlye taken, worketh
in vs an exceadyng hygh & euerlastynge waygh
of glory in the worlde to come. Let vs learne the
contempt of this wretched life and wicked world,
with all her tryflyng and vncertayne ioyes, and
Jacob,4. manyfoulde and horrible euyles. For when shall
Job. we vnderstand that thys lyfe is as a vapoure, as
a shadowe passyng and fleyng away, as a fading
flowre, as a bull rysynge on the water: yf not
nowe in the decayinge, passyng, and vanyshynge
away of it? When shall we forsake thys wycked
worlde: yf not nowe when it forsaketh vs? Lette
vs learne the desire of heauen, & the lyfe to come,
where be both many and moste greate and cer-
teyne ioyes, myngled with no euyls, no plagues
of famyne, warre, pestylence, or other sycknesse
and myseryes whereof thys wretched lyfe is full,
as we nowe by experience proue.

To conclude, let vs, geuing ouer all wycked-
Esay.58,d, nesse, now at the last, when we are in moste grea-
Dani,4,f, test daunger to geue ouer oure selues & helpynge
the nedye and poore, that the Lorde in oure neces-

sities

sities maye relieue vs: Let vs, I saye, nowe at the last, turne vnto the Lorde oure God, and call for helpe and mercye, and we shalbe harde & relieued accordynge to the doctrine of Gods worde, & hys mercyfull promyses made vnto vs, and after the examples foreshewed to vs out of the holye scryptures afore declared, and in infinite other places, to oure great comforte. For yf, as God by affliction goeth aboute as oure heauenlye scolemaster, to teache vs thus to flye from synne, and to folowe ryghteousnes, to contempne thys worlde, and do desyre the lyfe to come, wyth suche other Godly lessons: So we lyke hys good disciples do well learne the same, we shall not nede muche to feare thys plague as dreadfull and horryble, but with the blessed man of God Job, to truste in hym, yea thouge he shoulde kyll vs bodylye, and pacientlye to take our sickenes as Gods good visitation and fatherlye correction, and in it quietlye and costantlye to commyt oure selues wholye to the holy wyll of oure most mercifull father, by our Sauioure Chryste, whether it be to lyfe or death, knowyng that he is the Lorde of lyfe and death, & that whether we lyue or dye, we be the Lordes, for it can not perysshe whyche is committed vnto him. In whom they that beleue, though they dye, shall lyue, and in whom all that lyue and truste faythfully in hys mercye, shall not dye eternallye, and

Job, 13, a

Deut, 32, f, Sapien, 16 Rom, 14, Jhon, 18, d,

and by whom, through oure Sauiour Christ, all that dye in hym haue lyfe euerlastynge, whiche I beseche the same oure moost mercyfull heauenlye father, for the death of oure Sauiour Iesus Chryst, to graunt vnto vs all: vnto whom with the father and the holy gost, one eternall maiestie of the most glorious God, be al honor, glorye, & dominion, world without ende.

Amen.

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Cum Priuilegio Regiæ Maiestatis.

